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AFRICAN COLONIZATION.*

No person well-informed on the subject, will call in question either the motives or the good sense of the founders of the institution whose anniversary we celebrate to-night. The evidence is too clear to admit of a rational doubt that they acted under the impulse of a broad philanthropy and in the light of a sound philosophy, and also in accordance with a decree of Heaven.

The truth of this proposition I propose to illustrate and enforce.

And the first question demanding attention is, What were the views and aims of those honored men who founded this Society?

Those of Rev. Robert Finley, of New Jersey, the leading spirit among them, are clearly stated in a letter addressed to his friend, John P. Mumford, Esq., of the city of New York, about two years before the Society was organized. He wrote thus:

"The longer I live to see the wretchedness of men, the more I admire the virtue of those who devise and with patience labor to execute plans for the relief of the wretched. On this subject the state of the free blacks has very much occupied my mind. Their number increases greatly, and their wretchedness too, as appears to me. Everything connected with their condition, including their color, is against them; nor is there much prospect that their state can ever be greatly ameliorated while they continue among us. Could not the rich and benevolent devise means to form a colony on some part of the coast of Africa, similar to the one at Sierra Leone, which might gradually induce many free blacks to go and settle—devising for them the means of getting there, and of protection and support till they are established?" And as one of the benefits of such a colony, he mentioned its civilizing and Christianizing influence upon Africa.

Early in December, 1816, Dr. Finley visited Washington for sympathy and support in his undertaking—hoping that it might be made an object of national concern. By some it was received with

* An Address delivered before the American Colonization Society, in Washington, D. C., January 19, 1875, by Rev. JOHN ORCUTT, D. D., of New York.

favor; by others it was ridiculed. But true to his convictions and firm in his purpose, he persevered in his efforts, meekly answering the skeptic with the remark, "I know this scheme is from God." And on the 21st of December of that year, fifty-eight years ago last month, a public meeting was held in this city to consider the matter, with Hon. Henry Clay in the chair, and other prominent men in attendance, such as Elias B. Caldwell, Dr. Finley's brother-in-law, John Randolph of Roanoke, and Robert Wright of Maryland.

Mr. Clay made the opening address, in which he heartily endorsed the plan of colonizing the free people of color in Africa. Said he: "There is a peculiar, a moral fitness in restoring them to the land of their fathers. And if, instead of the evils and sufferings which we have been the innocent cause of inflicting upon the inhabitants of Africa, we can transmit to her the blessings of our arts, our civilization, and our religion, may we not hope that America will extinguish a great portion of that moral debt which she has contracted to that unfortunate continent."

Mr. Caldwell followed in the same line of remark. After giving other reasons in favor of the proposed colony, he continued: "But I have a greater and nobler object in view in desiring them to be placed in Africa. It is the belief that through them civilization and the Christian religion would thereby be introduced into that benighted quarter of the world. It is the hope of redeeming many millions of people from the lowest state of superstition and ignorance, and restoring them to the knowledge and worship of the true God. Great and powerful are the other motives to this measure (and I acknowledge them to be of sufficient magnitude to attract the attention and to call forth the united efforts of this nation) in my opinion—and you will find it the opinion of a large class of the community—all other motives are small and trifling compared with the hope of spreading among them the knowledge of the Gospel. . . . Whatever may be the difference of opinion among the different denominations of Christians, I believe they will all be found to unite in the belief that the Scriptures predict a time when the Gospel of Jesus Christ shall be spread over every part of the world, shall be acknowledged by every nation, and perhaps shall influence every heart." Other gentlemen present arose and endorsed the plan.

Such, then, were the views and aims of the immediate founders of this Society, as expressed just one week prior to the adoption of its Constitution, Dec. 28, 1816. On the following Wednesday, Jan. 1, 1817, it held its first meeting, and was fully organized by the election of officers, Hon. Bushrod Washington being made president and Elias B. Caldwell, secretary. Enrolled among its vice-presidents we find the immortal name of Robert Finley of New Jersey, who lived to enjoy the gratifying success with which his efforts had been crowned only a few months, for his earthly labors were closed by death in October of the same year.

Two weeks after the formation of the Society, its President and Board of Managers presented a memorial to Congress containing these words: "If the experiment, in its more remote consequences, should ultimately tend to the diffusion of similar blessings through those vast and unnumbered tribes yet obscured in primeval darkness, reclaim the rude wanderer from a life of wretchedness to civilization and humanity, and convert the blind idolator from gross and abject superstitions to the holy charities, the sublime morality and humanizing discipline of the Gospel, the nation or the individual that shall have taken the most conspicuous lead in achieving the benevolent enterprise, will have raised a monument of that true and imperishable glory founded in the moral approbation and gratitude of the human race, unapproachable to all but the elected instruments of divine beneficence."

This memorial in the House of Representatives was referred to an able committee, from whose report we quote as follows: "It seems manifest that these people cannot be colonized within the limits of the United States. If they were not far distant, the rapidly-extending settlements of our white population would soon reach them, and the evil now felt would be renewed, probably with aggravated mischief. Were the colony to be remote, it must be planted on lands now occupied by the native tribes of the country; and could a territory be purchased, the transportation of the colonists thither would be vastly expensive, their subsistence for a time difficult, and a body of troops would be required for their protection. And after all, should these difficulties be overcome, the original evil would at length recur by the extension of our white population. . . . Turning our eyes from our own country, no other adapted to the colony in contemplation presented itself to our view nearer than Africa, the native land of negroes; and probably that is the only country on the globe to which it would be practicable to transfer our free people of color with safety and advantage to themselves and the civilized world. It is the country which, in the order of Providence, seems to have been appropriated to that distinct family of mankind. And while it presents the fittest asylum for the free people of color, it opens a wide field for their improvement in civilization, morals, and religion, which the humane and enlightened memorialists have conceived it possible in process of time to spread on that great continent."

It would be easy and very pleasant to recite here a long list of distinguished names of the early endorsers of the plan; but suffice it to say, among them we find the names of Chief Justice Marshall, General Lafayette, Bishop Meade, and Dr. Archibald Alexander. The latter of these, in his introduction to his history of African colonization, said: "As for himself, the writer is as fully persuaded that the plan of colonizing the free people of color in Africa is wise and benevolent, as he ever was of the wisdom and benevolence of any

human enterprise." We are here on this occasion to adopt and defend this sentiment.

We belong to that Christian brotherhood referred to by Elias B. Caldwell, who believe in the final triumph of Christian civilization in every land and in every clime. We accept this as a truth revealed in the Scriptures.

But there is another volume given us for our instruction on the subject. A thoughtful Christian scholar once made this remark: "God is a preacher; the principles of his moral government are his text, the Bible his sermon, and Providence the application."

Now light, greatly needed in this matter, is not to be found in the sermon as stated, but in the application; not in the Bible, but in the book of Providence. Let us then study and profit by the lessons thus set before us.

It is a historic fact, which no one is disposed to deny, that Christian civilization began its march in Asia; and after permeating the most of that continent with its recuperative influences, passed into Europe with similar results; thence across the Atlantic, and westward still, till it has, in our day, reached the Pacific ocean, keeping itself within the limits of that belt of the earth, called the Northern Temperate Zone.

It is true that the northern part of Africa was illuminated by the burning altar of Christianity for three hundred years; that Egypt and Carthage were once highly civilized; but it has been well said, as Egypt derived its ideas from Asiatic sources, its place in history is Asiatic, rather than African; and Carthage being Phœnician when those two cities were absorbed into Rome, North Africa belonged much more to the European than to the properly African quarter of the globe. And it is worthy of note, that the portion of Africa thus enlightened for three centuries, lies north of the tropic of Cancer, *i. e.*, in the one single zone upon which the star of empire, in its westward course, shed its light.

And who were the actors employed in planting, extending, and sustaining civil and Christian institutions in Asia, Europe, and North America? They were the Egyptian, the Assyrian, the Babylonian, the Persian, the Greek, the Macedonian, the Roman, the Goth, the Frank, the Englishman, and the Anglo-American—races constitutionally fitted for the work assigned them by the very circumstances of their birth and growth. They were raised in the higher latitudes, which made their tissues compact, tough, fibrous, which gave them vigor and the power of endurance. With these and other requisite endowments, they went forth in the successful prosecution of their high mission; and because our lines are fallen unto us in this particular latitude, we have been large partakers of its benefits.

But there is one continent still buried in the midnight darkness of heathenism. It lies down in the intertropical regions alone, and yet within the reach of the covenant-promise which the Father made to

the Son: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Ethiopia shall soon stretch out her hands unto God."

Who then shall be the bearers of the promised blessing to the teeming millions on the benighted continent of Africa? The importance of this question will be seen and felt by every Christian mind just in proportion as that mind is informed in regard to mission work in Africa, a detailed account of which would be instructive, but the merest summary must suffice.

Passing over a period of some two hundred and fifty years prior to 1730, during which the Romanists of different nations and orders labored in vain to plant missions on its West Coast, the first Protestant missionary attempts were made by the Moravians in 1736, and were continued thirty-four years at the expense of numerous lives, and little or no good accomplished. The English followed, and with similar results. Three stations planted by the London, Edinburgh, and Glasgow Societies in 1797, were extinct in three years, and five out of six missionaries dead. The Church Missionary Society, subsequent to 1808, established at different points and attempted to maintain ten stations, but soon failed in every instance.

To say nothing then of the attempts and failures of Roman-Catholics to get a foothold there for centuries, we have more than a hundred years of Protestant missionary experiments with like ill success. And why did they all fail? Why succeed in Asia, Europe, and North America, and fail in Africa? Because of the unhealthiness of the climate to white men, and the hostility of the natives generated by the slave-traders. The question returns, How shall it be done? Who are the workmen appointed to give Christian civilization to Africa?

If we can find any of her children who have been brought into contact with Christian institutions, and thereby have been elevated to a level on which they are at all prepared for such a mission, we might suppose that God would send them. In the light of reason we might think so; for the African has a tropical nature, a sensuous organization that is suited to the African climate, a constitution comparatively unaffected by miasmatic influences, before which white men fall like grass before the mower's scythe. Besides, there is a manifest fitness and propriety, as Mr. Clay said, in sending the colored man, if prepared for it, to enlighten his pagan brethren in the fatherland.

Well, it is apparent that we have some of the race in the United States; and we cannot doubt they are here by an overruling Providence as really as Joseph was made to sojourn in Egypt by an overruling Providence, God meaning it for good, though Joseph's brethren, in their action in the case, had evil in their hearts. Nor are they here heathen bondmen as they were when brought here, but Christian freemen, half a million of them communicants in the church of God.

Now the question arises, Are these the appointed workmen to go forth and plant and sustain Christian institutions in that pagan land?

It may be said—some intelligent persons do say and honestly believe—that the African is incapable of doing such a work. Others equally intelligent and sincere think differently. And what saith reason? President Humphrey of Amherst College, one of the wisest men that ever lived, once said, “Every creature of God is capable of all the civilization it needs.” Let us apply this saying to the insect world.

The bee makes a beautiful house. Is it not entirely sufficient for all the uses for which it was constructed? So in the animal world; the beaver builds her house as if by human reason. Does she need a better house? The application of the remark might be extended to all the lower orders of creation for like illustrations of its truthfulness.

Now, will any intelligent person venture to assert that the negro does not need Christian civilization—that it would not improve the race in Africa? If not, how can he doubt their ability to sustain it? Whether they will ever come up to the level of the Anglo-Saxons does not concern us; that is a question for the future to decide. But are they capable of self-government upon any plane of national responsibility? To this question reason, we think, gives an affirmative answer. Nor are we shut up to the mere light of reason in the matter. We have the concurrent testimony of facts. The experiment has been successfully tried for nearly a third of a century. The Republic of Liberia is a standing monument of their capability to govern themselves. Besides, all the great powers of the world have acknowledged the fact by formal recognition and international correspondence. And no less a diplomatist than Lord Palmerston was pleased to characterize the state papers of President Roberts as comparing favorably with those he received from other countries. In a word, that the government of Liberia has been administered with a good degree of wisdom and discretion is the combined testimony of the civilized world.

We hesitate not to say, therefore, that the difficult problem is solved; that a portion of the appointed workmen for Africa's redemption, qualified and made ready in this land, have gone forth to the field of their operations, and that, all things considered, they have thus far done their work well.

And how did they get over there? Their destined field of labor was on the other side of the Atlantic, and to reach it by a sailing-vessel required a voyage of five thousand miles; and how could they in their condition of poverty and dependence meet the expense of it? God provided for that. There is no link wanting in the chain of his Providence; and one link in that chain touching the evangelization of Africa evidently is the American Colonization Society; for it is the free bridge over which the prepared workmen could go, and have gone.

We have hurriedly followed the course of the star of empire from Phœnicia to Greece, from Greece to Rome, from Rome to Britain, from Britain to the United States, and from the United States, after many generations of delay, to Africa, thus reaching the last great continent to be possessed and completing the circle. Does not the history of these events, as presented to us in the book of Providence, suggest a reason why Africa should be the last? Was it not because the workmen, according to the divine arrangement, would not be sooner prepared to enter upon their mission?

But it is said, Liberia is a failure. We hesitate not to say that the judgment of persons who thus speak of our Colonization work in Africa is greatly at fault and of little value. Because Liberia does not present to their vision everything desirable, they seem to view it as containing little or nothing valuable. With about as much reason might they regard the sun in the heavens a failure because its rays are sometimes intercepted by clouds, or because it does not always shine with the same brilliancy and beauty, or in accordance with their wishes or notions.

While we would not claim for Liberia American sunlight, we think an obscured sun better than no sun, and half or quarter of a moon better than no moon, and even starlight preferable to no light. And we think that candor demands of every intelligent person such examination of the subject as is necessary to create the conviction that Liberia may justly be characterized as a bright star in the firmament, if nothing more.

Reflect, it is only some sixty years since that whole region was darkened by heathenism in its worst forms. Now a civilized people is there; the English language is there; the mechanic arts are there; a government with a written constitution is there; Churches and Sunday-Schools are there; other schools and a college are there; asylums and hospitals for the sick and needy are there; five Missionary Boards in this country have missions there; connected with those missions as clergymen and Christian workers, over one hundred and thirty of the emigrants sent by this Society or their children, are there; all the means and appliance necessary to the growth and permanency of a powerful nation are there; and yet Liberia is pronounced a failure!

Such was not the judgment of the *Westminster Review* even in the earlier and darker days of the colony. It said:

"The Americans are successfully planting free negroes on the coast of Africa, a greater event probably in its consequences than any that has occurred since Columbus set sail for the New World." Nor was such the opinion of Theodore Frelinghuysen when, addressing the annual meeting of this Society in the Hall of the House of Representatives forty-one years ago, he spoke of Liberia in this language: "Like the Star in the East, which announced the Saviour to the astonished magi, it points to the advent of the same Redeemer, coming in the power of his Spirit to roll away the darkness of a thousand generations. Yes, sir, there is hope for Africa. God, I believe, is

preparing his way before him. The harvest begins to ripen, and the slumber of ages will soon be broken; and those beams of light that now refresh our hopes, will expand and spread through the heavens, until they shall be lost in the splendors of an eternal day."

African colonization a mistake and a failure? No, no; the voice of history cries in trumpet-tones, No! On the contrary, as the late lamented Joseph Tracy has clearly shown, the attempts of Romanists and Protestants, for a period of nearly four centuries, to sustain missions there without colonies, were signal failures, while every attempt to introduce Christianity and civilization by colonizing Africa with people of African descent has been, in a greater or less degree, successful. Every such colony planted still subsists; and wherever its jurisdiction extends has banished piracy and the slave-trade; extinguished domestic slavery; put an end to human sacrifices and cannibalism; established a constitutional civil government, trial by jury, and the reign of law; introduced the arts, usages, and comforts of civilized life, and imparted them to more or less of the natives; established schools, built houses of worship, gathered churches, sustained the preaching of the Gospel, protected missionaries, and seen native converts received to Christian communion. Not a colony has been attempted without leading to all these results. Yes, we can point to Liberia as a tree planted by this Society whose roots and trunk and branches are in their nature colonization, but by a divine grafting has yielded much missionary fruit.

In the great current of events, of how little importance are the mistaken opinions, the blind assertions, and the opposing influences of a few or many individuals! Like eddies in a mighty river, they only make a little disturbance within the small circles of their influence, while the stream steadily and majestically rolls on as if they did not exist.

One point more: There is a prevailing impression that in the changed state of things since the war the work of this Society is no longer needed, or at most is valuable simply and purely as a missionary association. If it were so, we might well consider the question of closing up the concern.

There is a principle involved in the institution, distinctly recognized by its founders, that should not be overlooked or forgotten. We refer to that affinity of race, implanted in the human mind, which makes it impracticable for the white race and the black race in this country ever to dwell together upon terms of full social equality. If this element of power in the institution gave it importance half a century ago, why does it not now? Is it not as true now as then that because of such a law the highest destiny of the negro can never be realized under the shadow of the Anglo-Saxons? You may call it fastidiousness, foolishness, wickedness; good sense, bad sense, or nonsense, or anything you please; it is something which cannot be extinguished, and which legislation cannot control.

Possibly some one present may think of that passage of Scripture so often quoted, "And hath made of one blood all nations of men for to dwell on all the face of the earth;" but why stop at a comma? why not quote the remainder of the verse? "and hath determined the times before appointed, and the bounds of their habitation."

Consider, because a man is a man, it does not follow that all men are white men, or black men, or red men. A bird is a bird, but every bird is not a blackbird, or a bluebird or a yellowbird; and it would be worse than folly to try to make it so. Nor have all birds the same instincts and habits. One species builds its nest upon the sand; another in a chimney; another on a tree; another in the clefts of the mountains, and so on; just where "Mother Carey's chickens" in mid-ocean make their nest, we don't feel called upon to decide. It is sufficient that they know where, and how, and when to do it. And some birds are migratory in their habits, following the sun after a mild temperature; while others seem to have a fondness for colder regions, and to enjoy even a snow-storm. Now this diversity in preference and habit among the fowls of the air is but a manifestation of the instinctive laws of their being. So is it with other orders of God's creatures; nor is man an exception. The great Father of us all did not make a mistake in giving Africa to the black man, and the black man to Africa. It was doubtless for the highest good of all concerned.

But, says one, "Are you going to drive the negro out of the country?" No; we don't propose either to drive him away or compel him to stay. It is a matter submitted to his own free will. The language of our constitution is, "with their own consent." They have three rights in the case: a right to go, and a right not to go, and a right to choose between the two. But when they have deliberately made up their minds to go, it becomes a serious and important question, whether a moral responsibility does not rest upon the individual and upon the NATION to furnish the requisite means.

As to promoting emigration by coercion, we would say further, there is a kind of force which is manifestly justifiable and even commendable. Take an illustration of it. An intelligent colored man in a northern city, recently remarked to a friend of mine residing there, "I want to leave the city and the country." "Why," said the white man, "don't the people here use you well?" "Oh, yes," said he; "but the effort they make to use me well, makes me feel that I am a negro." Many a black man, no doubt, has felt the force of that remark as no white man can feel it.

President Roberts, who emigrated to Liberia more than forty years ago, remarked in a public discourse on his last visit to this country, "I have no disposition to urge my colored brethren to leave the country, but as for me, I could not live in the United States." Professor Freeman, of Liberia College, when on a visit a few years ago to Pittsburgh, Penn., where he had formerly spent twelve years as a teacher in a college for the education of colored people, was offered

strong inducements to remain there and resume his former position in that institution, which he declined; and the Trustees put this question to him, "What will you stay for, Freeman?" His answer was in substance as follows: "I will stay, gentlemen, for what either of you white men would consent to become a negro for, and live in Pennsylvania, and transmit his social status to your children."

Such cases show us how God uses the incompatibility between the two races for the accomplishment of his benevolent purposes towards Africa. The Rev. Dr. Van Rensselaer, in a dedicatory discourse which he delivered some twenty years ago, at the opening of the Ashmun Institute for the benefit of colored people, near Oxford, Pennsylvania, spoke thus: "There is a natural congeniality between the blacks as blacks, and between the whites as whites—a congeniality that will assert its claims in the time of God's demand, and operate to produce sympathy of feeling and of action between the African population in America and in Africa." We have seen something of the fulfillment of that prediction already, and we believe that same power will continue to work, and become more and more potent in proportion as our colored people become elevated and enlightened. If you want to keep them here, keep them in ignorance, and you will be more likely to succeed. If you would have them, under God, fulfill the high mission of redeeming a continent from the thralldom of sin and death, prepare them for it, and aid them in it.

No more fitting words could be used, we think, in closing, than are contained in an oration delivered before a literary society in Union College, about ten years ago, by the late Rev. Dr. Robert J. Breckinridge of Kentucky.

"I cannot tell but that it may be the will of God, seeing he has used first the Asiatic dark races, and then the European white races, as repositories of his infinite gifts and mercies to mankind, to use, finally, the African black races in a similar glorious way. But to suppose, that in doing this, he will make the black race and the white race essentially one, or essentially alike, or will strip either of them of its essential peculiarities which are the very basis of its destiny, high or low, is to reverse, absolutely, every lesson we can draw from all that he has hitherto said and done.

"The American colonies of free blacks on the West Coast of Africa deserve to be ranked among the highest enterprises of modern times. And I may be allowed, on this occasion, to reiterate what I have taught so long, that a powerful and civilized state within the tropics has been the one crying necessity of the human race from the dawn of history; and that for us, and for the black race, the creation of such a state from the American descendants of that race, is the highest form in which that great necessity can be supplied."

NOTE—The planting of Liberia by this Society, is the cheapest colonization work in human history. The entire cost does not much exceed \$2,500,000, while the British government expended upon Sierra Leone, during the first half century of its existence, more than \$30,000,000.

THE AGRICULTURAL PROBLEM IN LIBERIA.*

To-day is one of the great days in the history of the people of the St. Paul's river—a day to be marked with red letters in their calendar.

This building that we see—the expensive preparations which have been made for this day—all these material things that appeal to the senses are nothing compared to the great idea underlying the movement of which the proceedings of to-day are the inauguration. And what is the great work to which we are pointed by the opening of the Planter's Hall?

Before replying to this question I trust our friend, the President of the Planter's Association, will pardon me for a passing reference to himself. For this neat, compact and permanent structure, and the lessons it is intended to inculcate the farming community is indebted to the enterprise and perseverance of Mr. Johnson. And if he has achieved nothing else, he has set an imperishable example to the young men of tenacity of purpose, and inextinguishable energy. I need not go over Mr. Johnson's history since he has been in Liberia; it is well known. In the list of passengers who came out in the bark "Lamar-tine" sent by the Colonization Society in the early part of 1856, I find among others the name of H. W. Johnson, and opposite his name is the word "reads." That word, I suspect, summed up the whole of Mr. Johnson's literary ability at that time. Mr. Johnson, it appears, could *read*. We are not told whether he could *write* or not; but he *read* and that gave him a power which might be raised to any degree his will and industry determined. "Reading," says Lord Bacon, "makes a *full* man;" and that Mr. Johnson has not remained empty is proved by his subsequent history in the country.

Now to the occasion and its lessons. It may be asked, what was the necessity of going to the expense of building this Hall. Some calculating economist, of whom he of Iscariot was the eminent prototype, might ask, "To what purpose is this waste?" Well, posterity will censure us for not having had long before this scores of such Halls in Liberia.

In the first place, its aim is to teach the importance of *organized* effort. In new communities like ours, where in the start everything seemed to depend upon individual effort, there is a strong and constant tendency to individuality in all our proceedings. We fancy if one man cannot do a thing, it is useless for two men to attempt it. Now, one of the chief advantages of a high civilization is the power it gives to communities to carry on great operations by means of organized effort. What one man cannot do, they feel that two might do; and what two fail to accomplish they feel that three might effect, and

*Extracts from an address delivered in the grounds of the Hon. H. W. Johnson, Sr., on the occasion of the opening of the Planter's Hall, on the St. Paul's river, Liberia, on Monday, March 22, 1875, by Rev. Edward W. Blyden, LL. D.

so they unite and form large associations and build those extensive railroads, erect those endless telegraph lines, and fill the world with those mighty steamships of which we read and hear so much.

In the second place, this Hall is intended to point the people to the soil—to exalt the labor of the husbandman, and to assist in the development of the productive power of the country. If you just for a moment glance at the character of the country in which you live, you will understand something of the force of this movement. Our territory stretches on the northwest to the Galinas river, on the southeast to the San Pedro river—a distance of six hundred miles; on the east there is practically no limit to our domain. There are several rivers within our territory extending for hundreds of miles in the interior. And all along those rivers, and in the spaces between them, are the most productive tracts of country, stretches of beautiful valley alternating with picturesque hills, covered with a wild and yet luxuriant vegetation, awaiting only the hand of industry to develop a productive capacity equal to that of any country in the world. Underlying these large areas, as developments every now and then show, we have reason to believe there are deposits of rich minerals. The rivers with the creeks flowing into them, furnish almost illimitable resources of water power, sufficient to turn all the wheels and run all the spindles that the requirements of millions of people would demand. We have immense forests of the finest timber yet untouched, and mountains of iron yet uninvaded. There is no impossibility, then, physically speaking, to the existence in the future of railroads. And beyond the Vukka hills, on the other side of the plains of Musardu, the “iron horse” may yet slake his thirst at the head-waters of the St. Paul’s, and within a short period from that time the thunders of his onward march may awaken their echoes on the banks of the Niger.

We can produce from our soil all the great commercial articles produced in other tropical countries. And in the quality of the single article of coffee, it is now admitted we surpass the world. The Liberian coffee commands a higher price than any of the heretofore most favored specimens in the best markets of the world. The glories of Rio, Java, and Mocha pale before Liberian coffee. By every mail, letters are received from Europe offering any price for Liberian coffee plants. And the enterprise of Messrs. Morris, Stockham and Good now commencing a little above us, will, we expect, soon develop other articles of commerce and swell the importance of this agricultural district, setting an encouraging and stimulating example to all the farmers of Liberia. And, then, we are in no lack of men. There are all around us thousands of men who may be brought into the industrial operations of Liberia. The natives may take a most effective part in our agricultural production; and now where we export hundreds of pounds of coffee we might export millions. We have been culpably neglectful and prodigal of the bone and sinew and brain power with which our interior and immediate neighborhood abound.

A few years ago a few bushels of ground nuts only supplied a straggling traffic on the rivers near Sierra Leone; now, owing to the inducements which have been held out to the aborigines, thousands of tons are exported annually, and scores of French vessels visit the Melarcowrie, Scarcies and Sierra Leone rivers, pouring out hard silver and gold in return for the ground nuts which the natives are producing in almost unlimited quantity. Why may we not have similar experience here with regard to coffee?

We have within our grasp every resource of nature and of population for the unlimited development and diversification of our industry—for the production not only of whatever is pleasant to the sight and good for food for ourselves, but whatever may be demanded by a growing and profitable commerce—in a word, we have within our grasp all that is necessary in the way of natural facilities to make us a prosperous, cultivated and independent people.

THE FUTURE OF AFRICA.

We have abolished slavery. Is our duty to the African people all done? No graver responsibility will rest upon us for the next generation than that involved in fulfilling our duty to the race. But peculiar and pressing as this is to the four millions in our midst, it does not end with them. There are one hundred and fifty millions of the same people who are in a still worse condition, but who are yet to stretch forth Christian hands to God, and to whom we have come under special obligations through our past and present relations to these their representatives. We cannot repair the past; we may make that dark past contribute to a brightened future. It will be so, if the remembrance of our wrong to the race shall act as a permanent impulse to do works meet for repentance. With these thoughts and feelings we have read an article in the *July Baptist Quarterly* on "The Future of Africa," by Rev. Dr. Caswell, late president of Brown University. The subject and the writer will commend an abstract of it to our readers.

What grounds are there to hope for the future civilization of Africa,—or that portion of it which extends from about the twentieth parallel of north latitude to its southern extremity? Of this vast portion, embracing Nubia, Abyssinia, the immense valley of the Nile, with its hundred tributaries, the great lake regions and the entire Western coast south of the great desert of Sahara, we learn almost nothing from any of the Greek and Roman writers, and indeed, except of a few maritime localities, from any subsequent writers, until we come to Mungo Park, in 1795, the pioneer of the many intelligent and heroic travelers who have since given themselves to the work of African exploration.

The African people are all of the negro type, and yet there are very marked differences among them. So far as can be judged, their condition for many centuries has been substantially the same as we now find it. They are divided into many tribes, each occupying its own region, which the rest do not invade, except for plunder. Tribal war is the normal condition of the country. The men who are captured are slaughtered, the women and children doomed to slavery. Tribal feuds are perpetuated through many generations. With rare exceptions, cheating, treachery, falsehood, and robbing are general. They are shrewd and wary in a bargain, and in war they almost equal their white brethren in strategy and deception.

They have no written language, and of course no history. They are stationary as a people, and ever at the beginning of progress. Even contiguous tribes often wholly differ in language, habits, customs, and employments. The differences among the tribes in general is very marked in color, physiognomy, stature, strength, activity, warlike propensities, and in intellectual endowments. Many of them have a fine physiognomy, well-formed features, well-developed craniums, and an intelligent expression,—far more resembling the Arab than the poor Congo.

What grounds of hope are there for the future of Africa?

Nations and races have been regenerated. In 1820 the natives of the Sandwich Islands were in as apparently hopeless condition as are now the worst tribes of Africa; now they are a civilized and Christian people. The same is true of the Fijians, who, forty years ago, were cannibals of the worst stamp. Somewhat more than fifty years ago missions were commenced in Madagascar, inhabited by nearly 5,000,000 of the negro race. The progress of Christianity there has been like that of primitive times, in spite of persecutions as fierce and relentless as anything in the history of the church.

Africa has already greatly changed. The slave-trade has been suppressed on the Western coast, while on the Eastern coast and along the Nile it has been very much crippled, and if the measures already stipulated in treaties with the Sultan of Zanzibar are vigorously prosecuted, must disappear in the course of a few years. Under the brief administration of Sir Samuel Baker, slave-pens were demolished in the centre of Africa, and thousands of slaves liberated and returned to their homes.

To this is to be added the powerful influence of commerce. There is reason to believe that railroads will soon be constructed from Cairo to Khartoum, and from the East coast to lake Tanganyika, when steamboats will ply on that vast lake, and open regions of natural fertility and wealth to the legitimate trade of the world.

Missionary influence has preceded that of commerce. Several missions have been started in Nubia and the East coast. At the Cape of Good Hope different societies have established successful missions. Sierra Leone is an English colony of nearly 100,000 inhabitants,

80,000 of whom (in 1868) were nominal Christians and 20,000 were communicants. The parishes support their own pastors, and have six missions to tribes in the interior.

Then there is the Republic of Liberia, with its written constitution, courts of law, military organization, churches, schools, printing press, and its college with several well-educated professors. The people are cultivating their fertile fields, enlarging the boundaries of commerce, giving their children a Christian education, and preaching the Gospel to the tribes on their borders, and inviting them to accept their protection. And they are all Africans, and not a few of them emancipated slaves.

"Finally, in view of all I have said, have we reasonable hope for the regeneration of Africa? My answer is in the affirmative, and not only so, I have faith to believe that the time is not distant when we shall see unmistakable signs of a great progress. But for myself, I am free to say, I look beyond these visible signs to the unseen power that fashions them. I think I can discern even now the dawn of that brighter day when all Africa will yield to the power of the Gospel and stretch forth her hands to it."

THEIR HIGH AMBITION.

At first sight it might seem that there are many ways to wealth now open to the colored men in America, in which his advances are limited only by his own ability. A closer view, however, dispels this illusion. Thus, in professional life, prejudice diminishes the fees of the colored lawyer or doctor, by restricting their practice to the poorer class of customers. In real estate, and sometimes in agriculture, the most valuable lands are reserved for white buyers. In mechanical trades the colored apprentice is seldom able to get the best instruction, and therefore his work has a bad name. While the negro can become wealthy in subordinate stations, while in time a large body of colored people may have means—if they then choose—to employ men of their own race exclusively, and to pay them handsomely, yet for long years it will be seen that the highest places are practically closed to colored aspirants.

What is left, then, to the colored man of high ambition? He knows that his race is in a hopeless minority. He perhaps realizes that to quarrel with the facts will not alter them. He cannot expect his people, while weighed down by poverty and ignorance, to win against unburdened competitors. Faith in the slow progress of God's purposes may lead him to devote himself to the noble task of removing the depressing cause of his nation's degradation. But too often bitterness precludes resignation, and the man of large original genius feels his sphere too limited for his powers.

When, in 1620, the first Africans set foot in America, can those who believe in the superintending care of Providence imagine that the event was merely an accident? Those first twenty came from a heathen land. Excepting as slaves, their race could have obtained no foothold among whites. By means of slavery Africa has planted an outpost in the midst of a civilization which could not otherwise have come in contact with Africans. And though those now here are as nothing to the whole race, yet it is easy to believe that, out of four millions, a hundred may be found not unworthy successors to the twelve men of Galilee whose labors have given Europe all that is best in her history.

What nobler ambition for a young colored man than to be one of the hundred worthy to organize Christian States in Africa?

The educated freedmen of America are challenged to produce a few resolute men whose apostleship in Africa shall inaugurate a new era. Here is a crusade that is worthy of all their powers. Will they shrink from it? The appeal of her wretched millions to the enlightened manhood of American negroes is direct, and the world waits to see what the latter will do.

Under the advice of a monk, the king of Spain opened the slave trade ostensibly to provide labor to replace the overworked and dying Indian tribes of the West Indies and to convert the captives to Christianity. After man's selfishness, rapacity, and cruelty have done their work, do we not begin to see the Divine purpose dimly foreshadowed, and that the cunning priest was a better prophet than he knew?

Successful colored missionaries in Africa will elevate the self-respect of the race in this country, because there will be a better basis of it when American negroes shall devote themselves to the most unselfish and elevated ends for which men can labor.

There need be no alarm about an exodus of virtue; ninety-nine hundredths of all philanthropists prefer to begin and end at home. There are always enough to guard the forts and hulks; more are needed at the front. Every earnest man who dares to "burn his ships" inspires a score who make good his loss to his own community.

A few years ago a search was made for colored men to work in Africa; none were found. We believe there are some of noble ambition preparing to respond to the next call.

A selection and training of the best material offered among the American freedmen is the most practical way of meeting the problem, the only line of missionary effort which promises to turn out men physically fit for the African climate. And in view of the almost universal exclusion of colored men from the best facilities for education, the necessity of concentration to provide the highest form of practical preparation is manifest. The opportunities of large institutions are peculiar among the colored people, in the fact that they have so wide a field of selection of material, and attract and can secure the best specimens of the race.—*The Southern Workman.*

OPENING OF AFRICA.

Among the signs of the times, one not the least remarkable, is the variety of active agencies simultaneously at work for redeeming Africa from the sleep of barbarism. But that the climate placed serious obstacles in the way of white occupation, the tide of conquest by enlightened nations would long ere this have swept over it, making it and its vast and valuable natural productions and undeveloped wealth tributary to the use and enjoyment of the whole human family. The spirit of enlightened progress now claiming Africa has put forth its demands with so much vigor and persistence, that we confidently look forward, not only to a continuance of mercantile enterprise, exploration and the efforts of Christian philanthropy for its elevation, but to the speedy operation, also, of governments and associations, for the removal of gloom and darkness and the introduction and strengthening of Gospel civilization.

The Christian Weekly says that at a meeting held at the Mansion House, London, August 2, at which the Lord Mayor presided, Mr. Donald Mackenzie delivered an address on the practicability of opening a new route for trade with the interior of Africa, approaching that almost unknown region from the north and west instead of from the east as, with trifling exceptions, has heretofore been done. The chief obstacle hitherto encountered in this direction has been the hostility of the coast tribes, but Mr. Mackenzie points out that, with the Canary Isles as a base of operations, there is a straight course through no one's dominions, right across the desert to Timbuctoo, eight hundred miles distant. Thence the whole interior of the continent is open to commerce. The Niger offers water communication with the coast, and the inhabitants are of a higher order of intelligence, and more tractable than those who have been corrupted by intercourse with slave-traders. The Canaries are only six days from London by steamer, and if a railway across the desert is among the reasonable possibilities of the future, Western Africa may be brought within reach. The lack of water is the chief obstacle to profitable trade by caravan, and this may, very probably, be wholly overcome by means of the drive-wells, which rendered the subjugation of King Theodore possible a few years ago. The present route to Timbuctoo is through Morocco, and is two thousand miles long. Over this the proposed route would have manifest advantages. It is said, further, however, and this is the most promising if less certain feature, that if once a ridge of eight miles in width were penetrated, the Atlantic would fill a vast depression in the desert, and an inland sea would be created whose extent cannot now be accurately guessed. This project has

been discussed before, but with the Mediterranean as the possible source of water supply, and the plan of letting in the sea from the westward is wholly new. It is said to have the approval of competent engineers, and certainly the idea of opening a continent to the world is worthy of careful consideration before it is discarded as futile.

The Italian Geographical Society has joined with the Geographical Society of France in the attempt to determine the possibility of introducing the waters of the sea into the hollow basins or "chotts" of the Sahara, and has sent an expedition of its own for the investigation. This is to be divided into two parties at Gades, one of which is to explore the oasis of Gerid, and carry on some interesting collateral researches among the ruins of Carthage, particularly the remains of the aqueducts and the remarkable lead mountain of Gebel Drucas. This party has already determined satisfactorily that there are several basins decidedly below the level of the Mediterranean.

Letters from Egypt, of late date, give very encouraging accounts of the progress made by the Khedive's officers in exploring and opening up the interior of Africa to civilization and commerce. Colonel Long, the young American officer who made himself so famous by his daring and successful expedition to M'tesa, and who has since made other equally successful explorations, has returned to Cairo, bringing back five natives of different tribes, together with many curious war weapons and implements, showing the different degrees of civilization attained. He gives a most graphic account of his adventures and discoveries, and may be expected soon in Europe to make preparations for other explorations which are to be entrusted to him, to penetrate farther into the heart of Africa under the Khedive's auspices. Seven steamers now ply between Khartoum and Ragaff, above which the rapids render the Nile unnavigable. The distance between Khartoum and Gordon's headquarters is more than 1,000 miles. He has established lines of posts so as to keep his communication open, thus checking the slave trade most effectually by turning its instruments to other uses. Colonel Purdy (an American officer in the Khedive's service) has reached the capital of Darfur, and reports that there is plenty of water in the Nile between that point and the point of his departure. Colonel Colston (also an American officer) is pushing on probably into the interior by another route; while Mitchell, the geologist of the Gordon expedition, who is not far from Kennar, between the Nile and the Red Sea, has discovered two gold mines, formerly worked in ancient times, the shafts still open. He reports that, with modern appliances, one of these shafts could be successfully and profitably worked. In fact, the energetic Khedive, seconded by equally energetic officers, is pushing exploration and investigations of all kinds into this *terra incognita* with a success equal to his efforts.

THE SLAVE-TRADE IN THE NILE DISTRICT.

We have been told by some parties that the slave-trade in the Nile district is suppressed. So far, however, is this from being the case, that all the evidence points to the continuance of the traffic, and shows that, so long as slavery is maintained in Mohammedan countries, the attempts to destroy it will be practically futile. Our correspondents assure us that the markets are stocked with human chattels, and that they are being conveyed from place to place; travellers who are observant, disinterested and honest, in recording the true state of things, evidence to the extent of the system yet carried on in the heart of Africa. Dr. Schweinfurth truly says:

“To any one who should now enter the country under the impression that the slave-trade on the Upper Nile was forever abolished, and should subsequently learn, by contrast, the true condition of the land, a scene would be presented that might well remind him of the painted villages that were exhibited to Katharine II. on her tour through Southern Russia.”

The traveler already quoted states that among the various Mohammedan traders on the Bahr-el-Gharal there are between 50,000 and 60,000 *private* slaves quite distinct from those that are kept in store and used as merchandise. These consist of: 1. Boys from seven to ten years of age, who are employed to carry guns and ammunition (every Nubian soldier possesses at least one of these juvenile armor bearers); 2. The greater part of the full-grown natives in the Seribas, who are termed “Farook,” “Narakeek,” or “Bazingir” (these are provided with guns, and form a kind of *nirzam*, whose duty it is to accompany the natives in all their expeditions, whether for war or trading purposes); 3. Women who are kept in the houses; 4. All slaves of both sexes who are employed exclusively in husbandry.

Now what are the sources whence those slaves in the Nile district are dragged who are regarded as actual merchandise, and who are disposed of solely for profit? Dr. Schweinfurth shows how extensive is the area whence the supply is obtained. We can only give the names of the localities, advising our readers to refer to their maps—

“1. The Galla countries, to the south of Abyssinia, between latitude 3° and 8° N. The outlets from them are: (1) *via* Shoa to Zeyla; (2) *via* Godyam, through Abyssinia, to Matamma and Suakia, or to Massowa and smaller unguarded coast towns; (3) *via* Fazogl, to Sennaar.

“2. The Berta negroes above Fazogl, and amongst the Dinka, above Sennaar, between the White and Blue Nile.

“3. The Agow, in the heart of Abyssinia, between Tigree and Amhara. The channel for their dispersion is across the Red Sea to Djidda.

“4. The upper district of the White Nile, inclusive of the Albert and Victoria Lakes.

"5. The upper district of the Bahr-el-Gharel, from among the Bongo, Miltoo, and Babucker tribes.

"6. The negro countries to the south of Darfur, whence from 12,000 to 18,000 have been annually exported.

"7. The mountain land south of Kordofan. The general term for the negroes of these parts is 'Nooba'—a people that are much in demand, on account of their beauty and intelligence."

Such is a bird's-eye view of ONE field of the slave-trade operations, whence annually tens of thousands of Africans are dragged to be sold into life-long bondage. Let the friends of humanity fully realize the magnitude of the work to be done, and give themselves thoroughly to the task of delivering these lands from the slave-trade.

We are told that by annexing the countries in the Nile basin to Egypt, an effectual check will be given to the evil in question. Setting aside, however, the question as to the morality of the course to seize and annex countries, without the least title or right, we contend that, so long as *slavery* prevails in Egypt, annexation is only enlarging her hunting grounds to supply her marts. The only effectual way to put an end to the trade is to abolish slavery in the Mohammedan countries.—*The Monitor*.

LIBERIAN MISSIONS.

We are glad to note several accessions to the missionary force in Liberia. Rev. MELFORD D. HERNDON, Baptist, left New York on Thursday, July 1, in the barque *Liberia*, to resume his labors among the Bassa tribe. His sister, Mrs. Julia Lewis, from Kentucky, accompanied him, the expense being defrayed by the Colonization Society. Rev. WILLIAM A. FAIR and Rev. THOMAS H. EDDY and wife, Episcopal, embarked by the same vessel, the destination of Mr. Fair being Cape Palmas, and that of Dr. and Mrs. Eddy, Monrovia.

Rev. B. B. COLLINS and wife, Lutheran, left New York on Monday, September 6, in the barque *Jasper*. They will be stationed at Muhlenberg, on the St. Paul's river.

At the recent meeting of the American Baptist Missionary Union, in Philadelphia, a report on the "Mission in Africa" was unanimously adopted, recommending that the "Executive Committee" in Liberia be increased from three to seven members, of whom not more than four shall be ministers. It was also recommended that efforts be made to secure *five thousand dollars* for this mission for the coming year.

The Thirty-eighth Annual Report of the Board of Foreign Missions of the Presbyterian Church furnishes the names of six ordained ministers in Liberia, viz: Rev. James M. Priest, Rev. H. W. Erskine, Rev. E. W. Blyden, LL.D., Rev. Thomas E. Dillon, Rev. John M. Deputie, and Rev. Robert M. Deputie. The last two are broth-

ers, sons of Charles and Mary Ann Deputie. Of the six children of Charles Deputie, three sons became ordained ministers, and one of the daughters is the wife of Rev. Thomas E. Dillon, making four missionaries. This family once lived in Hollidaysburg, Pennsylvania, and sailed from New York, November 10, 1853, in the *Isle de Cuba*. They went out at the expense of the Colonization Society. The intimate connection between the work of the Colonization Society and the advancement of Christianity in Africa is strikingly exhibited in the history of the Deputie family.

The *Christian Advocate* says: At the spring meeting of the Bishops the condition and needs of the Methodist Episcopal Church in Liberia came up for consideration. It was thought by some that, in view of the death of Bishop Roberts and the present aspects of the work there, the next General Conference might deem it best to modify somewhat the method of administration obtaining in the Liberia Conference for several years past. As fuller information would be needed—information only to be obtained by a personal conference with our Liberia brethren—the further question arose as to the propriety of sending thither for that purpose one of the Bishops during the coming autumn. The whole question was finally referred by the Board to the four senior Bishops, namely, Bishops Janes, Scott, Simpson, and Ames. These Bishops, after consultation, advised that such a visit should be made, and designated a Bishop for the work. The matter came up again for consideration at the Missionary Board meeting, in September, in connection with the question of providing for the expenses (about \$400) for the visit, and, after some discussion, the whole matter was postponed until the General Committee meeting in November.

Liberia needs at once one hundred additional colored ministers of education and of spiritual power. Never before were the fields of usefulness more inviting. A special remembrance in prayer of the Republic is invited that the work may be enlarged, and that the Holy Spirit may give great success to the heralds of salvation in preaching the Gospel.

LATE FROM LIBERIA.

Communications of a late date from Liberia contain intelligence of an interesting nature.

At the general election held on the first Tuesday in May, Rev. James S. Payne was chosen President of the Republic, and Hon. S. J. Crayton Vice President, for the term of two years from the 1st of January next. Mr. Payne was born in Richmond, Virginia, but when a mere child arrived, in 1829, with the removal of his family to Mon-

rovia, where he was educated and entered the ministry of the Methodist E. Church, serving from 1848 to 1858 as presiding elder. He has devoted much attention to the study of political economy, and several years since wrote a treatise on the subject, which received favorable mention from leading economists in the United States and Europe. Mr. Payne has already served one term, 1868-69, as President of Liberia. Mr. Crayton has long been in the National Legislature as a Senator from Sinoe county.

The last company of emigrants sent by the American Colonization Society continued to enjoy good health. Not one had died since their embarkation at New York in October. The weather is stated to have been more favorable lately than usual, and the farmers and newcomers to have taken advantage of it in cultivating their lands and erecting houses.

Hon. Augustus Washington, editor of the *New Era*, died at Monrovia on Monday, June 7. He had been brought from his extensive farm on the St. Paul's river a few days before in a helpless condition, but continued to sink notwithstanding the change and additional medical attention. His death is justly mentioned as a calamitous event for his family and a severe loss to Western Africa generally. Mr. Washington was favorably known in the New England States, where he was prominently identified with various schemes for the elevation of his race. He acquired a high reputation as a skillful daguerreotypist at Hartford, Conn., from which city he removed to Liberia in 1853. Nothing could induce him to return to this country, having acquired a handsome property and freedom and a home in his ancestral land. He served several terms in the National Legislature as a Senator from Montserrado county.

Since the commencement of the present year a number of prominent and influential citizens have died, viz: Bishop John W. Roberts, of the Liberia M. E. Church; Hon. Daniel F. Smith, recently appointed Judge of the Supreme Court of the Republic; Sandy A. Horace, Esq., long engaged in mercantile pursuits at Buchanan; Rev. Henry E. Fuller, a popular minister of the M. E. Church and Treasurer of Liberia; Dr. R. C. Cooper, an able physician of Monrovia, and Hon. J. D. Preston, a member of the Senate from Bassa county. These were held in high repute for their intelligence and integrity. A writer, referring to the death of so many public men, remarks: "There are but few of the older experienced citizens alive, and soon

the affairs of the country, both Church and State, will pass into the hands of a younger class. Whether Liberia will grow better under their management, time alone must determine. I entertain hopes that things will continue to improve."

The large store—the most valuable in the Republic—of the McGills, at Monrovia, through some unknown means, caught fire on the night of June 12, and was burned down. Much that was in it was destroyed—a heavy loss to that enterprising firm.

More attention is given to agricultural interests than ever before. It is reported that during last year there were planted out in Montserrado county alone over one hundred and forty-six thousand young coffee trees, and the cultivation of ginger, arrowroot, and other products has been extended. A prominent citizen writes: "Should there be sufficient sagacity and vigor put forth by the incoming Government authorities to open highways and penetrate the interior, so as to bring about a closer feeling with our native tribes, I have no reason to doubt that our commerce will be greatly enlarged, the revenue of the Republic improved, and civilization and true religion be widely extended. The great burden of the present Administration has been to get our monetary affairs straightened out and put in good order, and to liquidate the national debt. It has not been able to do much in the matter of internal improvements, nor to properly enter upon a policy looking to the elevation of the natives by establishing schools and agents among them. But it is hoped the next Administration will not only give this very important subject due attention, but it will promptly adopt and vigorously enter upon the execution of an enlightened and wise system for the incorporation and elevation of our native population."

An important step for the development of the resources of the Republic and for concentrating upon it the adjacent interior African commerce, has been taken by the charter of a corporation by the Liberian Legislature, entitled the Liberia St. Paul's River Steamboat and Tramway Company. It has issued a prospectus inviting subscriptions to its shares. The object of the company is to establish and increase direct and regular intercourse with the interior of Liberia, and to develop and utilize for purposes of commerce the products which now partly find their way by means of an irregular and straggling traffic to various points of the coast. The company purpose to build tram-

ways at convenient distances and to employ steamboats on the St. Paul's in order to facilitate transportation and promote the civilization of a region of country which possesses untold resources. The President, Mr. John W. Good, is noted for his energy and enterprise.

The acts of the National Legislature for the session of 1874-75 indicate progress and prosperity. The erection of court-houses was provided for in Buchanan and at Robertsport. The Supreme Court of the Republic is to be reorganized. An appropriation was made "to assist the citizens of Brewerville to clear out Logan's creek." One hundred acres of land was granted to the board of missions of the Presbyterian Church of the United States for educational purposes. A patent was extended for the erection and working of a steam coffee-hulling machine. Trustees were created for the James Hall School Fund for the support of common schools in Maryland county. The charter of Liberia College was amended. "The Mountain Mining Company of Sinoe county" was chartered, and an act authorizes the purchase of certain named quantities of coffee, sugar, and other products, furniture, &c., for the Centennial Exhibition in Philadelphia.

FALL EXPEDITION.

The regular fall expedition to Liberia by the American Colonization Society, is expected to be dispatched in November. Among the emigrants preparing to go at that time are Rev. Andrew Cartwright, of Elizabeth City, N. C., and Rev. Charles W. Bryant, of New Orleans, and their families, and some of their church members. Since the close of the war over three thousand people have been afforded passage and established in Liberia, and thousands of others are earnestly pressing their demands upon the Society for the facilities to enable them to remove and obtain a home in the land from whence their ancestors were forcibly brought to this country. The applicants are mostly in families and neighborhoods, many of them, being the most intelligent, enterprising, and well-to-do in their respective districts, moved to emigrate by letters from relatives or acquaintances residing in the Republic. The project of removal to Liberia is more popular with the Negro race at present than it has been at any former period.

LIBERIA'S TRUE CONDITION.

(Space is given in the *REPOSITORY*, at the request of several of Liberia's friends, to the following letter, furnished by Dr. Charles B. New, of Pass Christian, Miss., to the New Orleans *Picayune* for publication, in the hope that the misrepresentation therein noticed and somewhat similar unfavorable statements that have appeared, may not be accepted and relied upon; and to place before the friends of the American Colonization Society, fairly and squarely, in her true light, the Christian African Republic.)

COLONIZATION ROOMS, WASHINGTON, D. C., July 29, 1875.

MY DEAR SIR: Many and sincere thanks are tendered you for your letter of the 26th instant, with inclosed slip from the New Orleans *Times* of the 23d; headed "Self-Government of the Negro Race," at hand this morning. I beg to assure you that the assertions of the *Times* of an unfavorable nature touching the Government and people of Liberia are the very opposite of the full verbal and written intelligence received at this office.

There is no such organization as the "American Foreign Missionary Society" operating in Western Africa, and the names of the "returned missionaries," said to give "discouraging 'accounts' of their work in Liberia," are not made public. These, in themselves, are suspicious circumstances as to the basis of the *Times* statements.

That there has been progress instead of retrogression in the Republic of Liberia, may be learned from the following brief extracts from the official, spontaneous reports of prominent and disinterested parties:

The Hon. Abraham Hanson, late Minister Resident and Consul General of the United States to Liberia, states: "I have resided in Liberia about three years. I have made several visits along the coast and up the rivers, going from farm to farm and from house to house, and thus, from verbal statements and personal observations, have acquired a knowledge of the industrious habits and domestic comforts of the citizens. In every direction new plantations have been commenced and old ones materially enlarged and developed. The condition of the people is encouraging. On every hand I have seen proofs of useful industry. The bamboo hut, the log cabin, and sometimes the frame house begin to give way for the commodious stone or brick edifice. Among all classes, from the President down to the humblest walks of life, may be found those upon whom the badge of Christian discipleship is placed with honorable prominence. Were I member of the African race, with my knowledge of the tremendous weight that still oppresses them, and of the illimitable field which invites them to Liberia, with its innumerable facilities for comfort, independence and usefulness, I would gather my family around me and embark on board the first vessel bound for that distant shore, even if I had to avail myself of the generous aid which the American Colonization Society offers."

Com. R. W. Shufeldt, in a communication to the Secretary of the Navy, dated United States steamer Plymouth, Monrovia, March 26, 1873, says: "I am fully convinced that immigration, with a moderate amount of capital, is all that is now required to place Liberia upon a permanent footing, and to insure an increasing prosperity. This young nation, weak by virtue of its birth and inheritance, is essentially an American out-

post upon the confines of barbarism, and deserves, on this account, the fostering care of the American people. After an interval of twenty-six years since I first visited Monrovia, I do not find as much progress as I had hoped for; but there are no evidences of retrogression, and this is in itself proof that this people had secured too firm a foothold upon African soil ever to be expelled. The idea of Christian civilization is too firmly planted here to be uprooted."

The *Missionary Advocate*, of New York, in reporting the proceedings of the Liberia Annual Conference of the Methodist E. Church, which commenced its session at Monrovia, January 28, 1875, remarks as follows: "The reports from the districts show encouraging results. During the year there has been an increase in full membership of 208 over the membership of last year, and to these are to be added an increase of 60 received on probation more than during last year; so that now the membership in full connection and on trial numbers 2,300. During the year past the number of churches has increased from 24 to 33. The same advance is found, too, in the Sabbath-school work, and now 1,721 pupils are being instructed in Christian truth on the Sabbath day. Having had a pleasant and harmonious session, the brethren returned to their fields cheered with hope, and believing that the hand of God was with them for good."

To the foregoing testimony as to the real condition of affairs in Liberia, I beg to add a short extract from the late Annual Message of President Roberts, viz: "Our country presents on every side the evidences of that continual favor of Him, under whose auspices it has gradually progressed from its earliest infancy. We are happily blessed with domestic tranquillity and all the elements of national prosperity. A kind Providence has favored us with healthful seasons and abundant harvests. He has sustained us at peace with our aboriginal neighbors, and preserved us in the quiet possession of civil and religious liberty. The agricultural development of the country is progressing encouragingly, and the public credit has attained a confidence particularly gratifying."

And Hon. Henry W. Dennis, Secretary of the Treasury of Liberia, under date of Monrovia, June 21, 1875, writes: "Our agricultural operations were never better than now, especially in the cultivation of coffee, ginger and arrow-root. The barque 'Liberia' took away on her recent trip a larger quantity of these products than was ever before exported in any one vessel from the Republic."

Other evidence of as unimpeachable and encouraging character might be cited to show that a steady, substantial and hopeful growth prevails in Liberia. In the judgment of her old and enlightened friends, she is to-day stronger in moral power, wealth, political wisdom and Christian intelligence than ever before; and in her career so far there is no ground to doubt the capacity of the negro race for self-government. The prospects of progress constantly brighten. What is most lacking is the means to settle the thousands of American freedmen, who are now applicants for aid to enable them to join and strengthen those who have founded and are successfully erecting a nationality in the land of their fathers.

The American Colonization Society has been "laboring" less than sixty years; it has expended but two and half a million of dollars, and, instead of "immigration" having "ceased," it has colonized since the close of the war three thousand and eighty-seven

persons, fully six hundred of whom were communicants of Christian churches, and some thirty of them licensed preachers of the Gospel.

You are at liberty to make such use of this letter as you may judge best.

With high regard, believe me, my dear sir, very truly and respectfully yours,

WM. COPPINGER,

Cor. Sec. Am. Col. Society.

DR. CHAS. B. NEW, *Pass Christian, Miss.*

[FOR THE AFRICAN REPOSITORY.]

IN MEMORY OF REV. MELVILLE B. COX.

BY MRS. MARTIN, COLUMBIA, S. C.

A wail o'er the waters is heard from afar,
It comes from the land where the desolate are;
Sad Africa mourns her devoted, her dead,
Who appeared, as an angel of light, to her aid.

Ah! well may she mourn! There remain but a few
So firm and so faithful, so fervent and true;
Ah! few, who so deeply, so nobly will feel,
To do and to dare for her safety and weal.

He lived for her cause; yea, he counted but loss
All else but her glory in Christ and His cross;
He held nothing dear, friends and country he gave
For a life of reproach and a far-distant grave.

Yes, Afric, his spirit has sped from below,
Thy breezes are sighing the news as they go;
Thy rivers are weeping; thy deserts are sad;
He is gone who had caused thee in Christ to be glad.

He is gone who'd forsaken his all to proclaim
Glad tidings, to rouse thee from sorrow and shame.
As a sun to the regions of darkness he gave
A light to thy land that was mighty to save.

As a well spring of water unto the dry land,
As oasis of verdure to desert of sand,
As rain to the herbage, as dew to the earth,
As all, all to thee, in thy spiritual dearth,

Were his life and his labors, who crossed the deep sea
To carry the news of salvation to thee;
Who ceased not proclaiming his message till death
Closed the glorious career of his patience and faith.

The dying words of the devoted missionary of whom the above stanzas are commemorative—"Let a thousand missionaries perish ere Africa be given up"—must, to the very end of time, send a thrill to the heart of Christendom. It should, surely,

throughout all generations, be Africa's effective appeal to the Church of Christ for her evangelization; but if that appeal possess emphasis and pathos for any one, it should for the evangelized African in this country.

Trace the history of the people of Africa from the hour when that Dutch slave-ship landed the first of them on the American shore, and see, in connection, how mysteriously has God wrought out for them civilization and evangelization; till, finally, the policy of war freed them from bondage, but not before many thousands of them had obtained that best liberty by which Christ makes us free. And, now, the Gospel they received as bondmen, as freedmen God would have them carry to their ancestral land. Who so well qualified as the converted colored man of America to be the Missionary of Salvation to that Ethiopia, now stretching forth her hands for it? The finger of God, by all the signs of the times, seems to be pointing him out for this momentous work. A voice from Heaven, by a train of mysterious and providential occurrences, seems to be saying to the freedman of the South, thou art the man to carry this Gospel of the grace of God across the sea. If you cannot go and give this message of good news, at least send it by some one who can and will. Many emancipated men and women are accumulating property; at least, I speak of them in South Carolina. They possess the means of contributing to this great object. African missionary societies should be organized in connection with every church for people of color in the United States. Every man, woman, and child, descendants of that land, so long sitting in darkness and in the shadow of death, should give something for its resuscitation and redemption, if it be only two mites. For many years white men's sympathies and prayers have gone out for Africa. Many of them for her interests have sacrificed health, fortune, and life. Think of Rev. John Leighton Wilson giving twenty years of his noble life to her cause, and more recently of Miss Gregg devoting eight years of hers, the whole of it she had given, but for preventive causes, *over which she had no control*. Both of these are South Carolinians of high social position. Think of Rev. Melville B. Cox dying for her, away from home and friends, and hear his dying words—"Let a thousand missionaries perish ere Africa be given up." May those words move the converted colored men of America to go or send to—

That sun-bright land,
That land beyond the sea.

M. M.

ELEVATION OF THE NATIVES.

An occasional correspondent gives the following account of a movement which cannot fail to yield rich fruit, if wisely and faithfully prosecuted:

MONROVIA, June 5, 1875.

DEAR SIR: Some time in April last, at a concert given by the Sabbath School of the Methodist E. Church of this city, which was largely attended by members of other denominations, among some suggestions made by the Hon. Henry W. Dennis, Secretary of the Treasury, were the following, viz: That the Churches and Sabbath Schools

of Monrovia ought to do more than they have been doing to promote the religious welfare of the native children in and about the city, and as a means of encouragement and aid to them to attend the different Sabbath Schools of the emigrant population, that a fund be raised to purchase and furnish clothing to all who would regularly attend. The suggestions were favorably received, and commendatory remarks were made by succeeding speakers.

The Sabbath School of the Methodist Church of Monrovia promptly acted on the foregoing named suggestions, and soon raised sixty dollars by a musical concert. It has clothed forty-two native children living at Kroo-town, who have for several Sabbaths been punctual in their attendance at said school. I am informed that other schools are employing efforts to bring in similar children to have religious instruction imparted to them. In addition to this, the aborigines at Kroo-town seem anxious to have a day school there, so that their children may learn to read and write. For this purpose two gentlemen members of the Methodist E. Church of Monrovia, through the efforts of Mr. Dennis, have given \$150 towards the payment of a teacher; and two others have promised to furnish the means for the erection of a suitable building for school use, and to serve as a chapel on the Sabbath.

I merely mention these things to show what a little extra effort can accomplish. My judgment has long been that we don't do enough of ourselves to help ourselves. This looking to foreign Societies and Boards to do everything for us, will ever keep us in a feeble and non-progressive state. While aid from them should not be despised, still we should have more self-reliance, and do what we are able to do for ourselves and for our native brethren. And if our people and Government would but wake up to the importance of this subject, and the bringing in and elevation of the aborigines, I think the prosperity of the Republic would be enhanced, temporally as well as spiritually.

We are here on the borders of this great Continent, isolated from all enlightened and Christian people and governments, and, come weal or woe, we shall have to stand it out. To make it better for our children and the future welfare of the Republic, it is, in my view, essentially necessary to do all that we can to civilize and evangelize the aboriginal population around us.

All Sabbath School books, primers, readers, and cards that you can at any time secure and send us for supplying the native children who attend our Sabbath Schools, and for such day Schools as we may be able to establish and sustain among them, will be most gratefully received and applied. These efforts are made outside of any Missionary Society or Board, or of the Government. They are purely the efforts of the Sabbath Schools and Churches of Monrovia.

Since the bringing in of the forty-two native children mentioned from Kroo-town to the Methodist Sabbath School of this city, its attendance has increased to about 280, not including officers and teachers. I learn that the Baptist Sabbath School, also of Monrovia, has now 100 scholars, where a few months ago it did not have more than 60. The Episcopalian and Presbyterian Sabbath Schools here have increased, and number at this time some 125 and 75 respectively.

ITEMS OF INTELLIGENCE.

ROBERT HALE IVES, Esq., is the last name stricken by death from the rolls of the contributors of the American Colonization Society—of which he was a Vice President, since January 22, 1862. He died at Providence, R. I., July 6, at the age of 77. His charities and gifts were continual and most abundant, and he saw that the money which he contributed was wisely expended for the purpose for which it was given.

PRESIDENT ROBERTS and wife left Monrovia, June 27, and arrived at Liverpool July 11. The object of the trip is to improve his health. Vice President Gardner performs the duties of the Presidential office until the return of President Roberts, which is expected to be in October or November.

PROSPERITY OF LIBERIA.—It must be gratifying to the friends of the colored race to know that the citizens of Liberia are prospering in fortune. The new bark *Liberia*, built at Newburyport, Mass., as a regular trader between this country and Western Africa, lately arrived at New York, after a voyage of forty-two days, with several passengers and a cargo of 128,000 pounds and 170 bags of ginger, 193 casks of sugar, 656 bags of coffee, 72 tons of camwood, besides arrowroot, cocoa, and ivory. Liberian merchants have had two vessels built in the United States, one at a cost of \$11,000 and the other \$15,000, and have purchased here several others. They own some fifty traders, a number of which sail to Liverpool with palm oil and other African commodities.

AN ENTERPRISING PHILADELPHIAN.—Among the cabin passengers on the American line steamer *Illinois*, for Liverpool, from Philadelphia, September 2, was Mr. J. O. Neale Stockham, who goes the second time to Liberia. On a sailing vessel machinery will be sent out for manufacturing indigo. Mr. Stockham left the first time in October, 1874, and remained six months, putting up a steam coffee-hulling machine, and making extensive preparations for growing coffee. He returned on the 4th of July. He will spend several weeks in Liverpool, and take with him a steam launch for running on the St. Paul's river. He is a member of the firm of Edward S. Morris & Co. It is pleasant to see an enterprising citizen thus engaged in opening new fields for trade. Mr. Stockham proposes to make an exploring trip toward the sources of the Niger river, in company with Hon. J. Milton Turner, United States minister resident in Liberia, Rev. Dr. Blyden, and others, for geographical discoveries.

ENGLAND'S INTEREST IN AFRICA greatly exceeds that of our own country. Through her travellers and writers, her colonies and missions, her commerce, her consuls, her embassies and her arms, she is doing a vast deal toward the ultimate redemption of that unhappy continent. And she will reap the fruit of it. She is already reaping it in the days of small things, to be followed, at no great distance in the future, by the days of great things. We wish our country was more alive to its own interests, to say nothing of the interests of those whose sons we have so long enslaved. Among other things, England is intent on cutting off the great supply of the slave-trade on the East Coast, as it has already been cut off on the Western.

TRAFFIC IN AFRICAN SOIL.—England and France has been a long time negotiating for an exchange of territory on the West Coast of Africa. The *Moniteur* of July 28,

says it learns that the negotiations have been brought to a close. The British possessions on the Gambia will be acquired by France in exchange for the cession to Great Britain of the French establishments at Gaboon, Grand Bassam, Assinee; and the river Melicourie.

DELAGOA BAY ARBITRATION.—The award of Marshal McMahon in the question of the Bay of Lorenzo-Marques, submitted to his arbitration by Great Britain and Portugal, has been made public. The award lays stress on the fact that England, when signing the treaty with Portugal for the abolition of the slave trade, did not contest the Portuguese domination over the territory in question.

"WANT TO KNOW BOOK."—Bishop Roberts's widow writes from Liberia: "I have a boy and girl in my family, natives, and I am training them to be white—they think they'll be white when they learn to read—and I am teaching them to work on the sewing machine those friends sent out from your country. It would amuse you to see the little boy at the sewing machine working away, and the natives coming in to look at the strange thing—machine made by 'America man'—how they clap their hands and go off for joy. The people of the native town, seeing the change in these children, want their children to 'know book and be white.'"

LAKE NYASSA.—A missionary expedition to Lake Nyassa has sailed from London. This expedition, which is sent by the Free and Reformed Presbyterian Churches, is under the leadership of Mr. E. D. Young, R. N. Rev. Dr. Robert Laws, a medical missionary of the United Presbyterian Church, is second in command. Attached to the party are five men, whose assistance in forming such a settlement is believed to be indispensable.

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY,

During the month of July, 1875.

NEW HAMPSHIRE. (\$3.)		AFRICAN REPOSITORY. (\$10.65.)	
Lyme—T. L. Gilbert.....	\$2 00	New Hampshire, \$1.10; New York, \$8;	
Portsmouth—Rev. Alfred Elwyn.....	1 00	South Carolina, \$1.; Florida, 55c.....	\$10 65
MASSACHUSETTS. (\$210.)		RECAPITULATION.	
Lowell—A Friend.....	200 00	Donations.....	238 00
North Brookfield—Thomas Snell.....	10 00	African Repository.....	10 65
INDIANA. (\$25.)		Rents of Colonization Building.....	474 58
Princeton—M. W.....	25 00	Total Receipts in July.....	\$723 23

During the month of August, 1875.

NEW HAMPSHIRE. (\$216.22)		Manchester—Hon. George W. Morrison,	
Portsmouth—Hon. Ichabod Goodwin,		\$10; Mrs. Wm. Richardson, \$5;	
Mrs. Dr. Burroughs, cash, ea. \$10;		John Burns, \$2.....	17 00
Mrs. W. Williams, C. C. Myers, Miss		Haverhill—N. B. Felton, \$5; Dr. Spald-	
Parrott, ea. \$5; Miss Ladd, \$2; Cash,		ing, N. Page, ea. \$2; N. W. Cheney,	
\$1.....	48 00	P. W. Kimball, Mrs. C. Dole, N.	
Concord—J. P. Stickney, \$10; Miss		Bailey, ea. \$1.....	13 00
Charlotte Woolson, Ward, Humphrey		Nashua—Dr. Edward Spalding, J. D.	
& Co., C. W. Sargent, ea. \$5; Mrs.		Otterson, ea. \$10; Hon. S. T. Wor-	
R. Davis, Dr. E. Carter, Mrs. L.		cester, \$5; Mrs. L. W. Noyes, J. L.	
French, ea. \$2; A Friend, \$1;	32 00	Pierce, ea. \$2; O. D. Murray, B. F.	
		Emerson, ea. \$1.....	31 00

<i>Hollis</i> —Miss Mary Farley, \$10; Col. Cong. Ch. \$11.22.....	21 22	Butler, Ex. \$38; Less exchange on draft 15c.....	37 85
<i>Milford</i> —Mrs. Ellis, \$20; L. Harris, \$10; Mrs. F. Crosby, Dr. T. B. Dearborn, M. French, A. Heald, ca. \$1....	34 00	<i>Enosburg</i> —George Adams.....	1 00
MASSACHUSETTS. (\$150.00)			
<i>Amherst</i> —Miss L. F. Boylston, Rev. Dr. Clark and Sisters, Mrs. R. Conant, ca. \$5; P. Dodge, \$2; Mrs. H. Eaton, Dr. B. H. Bartlett, S. Eaton, ca. \$1....	20 00	<i>Lowell</i> —A friend, \$50; W. L. Livingston, \$20; R. Kitson, S. G. Mack, ca. \$5; J. Coggin, \$2.....	82 00
		<i>North Andover</i> —G. L. Davis, Mrs. Stephens, Theron Johnston, ea. \$5; Miss Phillips, \$3.....	18 00
		<i>Andover</i> —George Ripley, \$10; Wm. G. Means, \$5; Edward Taylor, Prof. Taylor, ca. \$3.....	21 00
		<i>Concord</i> —Wm. Monroe, \$10; Miss Monroe, \$3; Mrs. Damon, \$1.....	14 00
		<i>Springfield</i> —George Merriam.....	5 00
		<i>Fall River</i> —Mrs. Col. Richard Borden.....	10 00
NEW YORK. (\$64.75.)			
		<i>Plattsburg</i> —Hon. M. K. Platt, \$10; Gilman Breed, Mrs. L. Myers, Geo. N. Webb, G. W. Dodds, ca. \$1.....	14 00
		<i>Malone</i> —S. C. Wead, H. S. House, Hon. W. A. Wheeler, ca. \$5; Thos. Davidson, \$2; C. L. Hubbard, J. I. Gilbert, W. B. Cartwell, Oren Moses, ca. \$1.....	21 00
		<i>Port Henry</i> —Col. Cong. Ch., \$18.35; Col. Meth. Ch., \$4.20; Dr. Warner, \$5; Mr. Gookin, H. M. Crane, ea. \$1....	29 75
NEW JERSEY. (\$21.25.)			
		<i>Princeton</i> —First Presb. Ch., Rev. Dr. Macdonald, Pastor, by P. Hendrickson, Treas.....	21 25
KENTUCKY. (\$30.00.)			
		<i>Louisville</i> —Thomas Stevens.....	30 00
OHIO. (\$10.00.)			
		<i>Glendale</i> —Miss Mary Vance.....	10 00
AFRICAN REPOSITORY. (\$11.00.)			
		<i>New Hampshire</i> , \$1; <i>Vermont</i> , \$3; <i>Rhode Island</i> , \$2.....	11 00
RECAPITULATION.			
		Donations.....	686 57
		African Repository.....	11 00
		Annuity.....	37 85
		Rents and Interest.....	354 08
		Total Receipts in August.....	\$1,089 50

During the month of September, 1875.

CONNECTICUT. (\$81.50.)			
<i>Litchfield</i> —Mrs. Theron Beach.....	\$20 00	NEW YORK. (\$15.00.)	
<i>Thomaston</i> —Dr. W. Woodruff.....	5 00	<i>New York City</i> —Robert E. Anthony.....	5 00
<i>Waterbury</i> —Mrs. John P. Elton, S. M. Buckingham, ca. \$10; Miss Susan Bronson, \$5; Rev. Dr. J. L. Clark, Miss K, ca. \$2.....	29 00	<i>Rome</i> —Edward Huntington.....	10 00
<i>Burlington</i> —Joseph Arnold, \$5; Geo. W. Shelton, Robert N. Bassett, ca. \$3; C. E. Clark, W. S. Brown, ca. \$1, \$1.....	13 00	<i>Rochester</i> —F. S. Hunn, three hundred and seventy-five acres of valuable land.	
<i>Stratford</i> —Wm. Strong, \$5; Mrs. J. W. Sterling, Sam. L. Curtis, ca. \$2; Chas. B. Curtis, Miss E. L. Linsley, ca. \$1; W. H. Smith, 50c.....	11 50	AFRICAN REPOSITORY. (\$4.)	
<i>Bridgeport</i> —Mrs. A. Bishop.....	3 00	<i>New Hampshire</i> , \$1; <i>New Jersey</i> , \$2; <i>Louisiana</i> , \$1.....	4 00
		RECAPITULATION.	
		Donations.....	96 50
		African Repository.....	4 00
		Rents and Interests.....	509 09
		Total Receipts in September.....	\$609 59

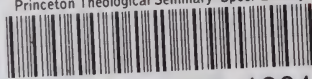




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